UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

A Christian Civilization?

By JESSE H. HOLMES

"Dumb" But Bellicose

By G. C. WHEELER

Japanese Art

By J. T. SUNDERLAND

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. XCII. THURSDAY, FEBRUARY 14, 1924 NUMBER 22

COMBATANTS

He seemed to call me and I shrank dismayed,
Deeming he threatened all I held most dear;
But when at last his summons I obeyed,
Perplexed and full of fear,
I found upon his face no angry frown—
Only a vizor down.

Indignant that his voice, so calm and sweet,
In my despite, unto my soul appealed,
I cried, "If thou hast courage, turn and meet
A foeman full revealed!"
And with determined zeal that made me strong,
Contended with him long.

But oh, the armor he so meekly bore
Was wrought for him in other worlds than ours!
In firm defense of what he battled for,
Were leagued eternal powers!
I fell; yet overwhelmed by my disgrace—
At last I saw his face!

And in its matchless beauty I forgot
The constant service to my pledges due;
And with adoring love that sorrowed not,
Entreated, "Tell me who
Hath so o'erthrown my will and pride of youth."
He answered, "I am Truth."

The Century. —*Florence Earle Coates.*

The tragedy of Woodrow Wilson has come to its fated end! It must stand forever as one of the supremely great tragedies of history. Indeed, we doubt if, in outward event and inward spiritual quality, anything can be found to compare with it outside the classic pages of ancient Greek drama. Like all true tragedy this drama had its moments of sublimity. What more sublime, for example, than the moral leadership which Wilson gave the world in the last two years of the war—the effort which he made, single-handed, to master the war and bend it to his august purposes of redemption! There was glory in the drama also—as when the American President journeyed to Europe, to stand for one dizzy instant upon such a pinnacle of fame and influence as no man, in modern times at least, has ever approached, much less attained. But this drama had its ironies. Think of the Versailles Treaty springing from the idealism of the man who wrote the Fourteen Points, and dictated the terms of the Armistice! Then at last, as the close of such drama, of course, came overwhelming disaster and overthrow—statesmanship frustrated, dreams dispelled, the body broken, the mind enfeebled, and now Death to pull down the curtain! This is a perfect tragedy—unutterably moving, profoundly appealing even to those who had no sympathy with Wilson, and believe himself and not blind fate, to have been the architect of his ruin. As to the facts involved, and the judgment to be passed upon these facts, these must be left to the historians of a far-distant age. It is our own belief that controversy will rage long and furiously about this theme, with opinion varying from adoration of Wilson as a Messiah to execration of him as an insincere, misguided autocrat. But today the man, long broken, lies dead as one smitten of the gods—and for very pity we must weep!

The hearts of forward-looking men everywhere are cheered by the advent of the Labor Government in England. One hears expressions of joy and hope in the most unexpected quarters—on the street, in offices and in the studies of scholars. It is a revelation of how closely the world is knit together. Thousands and perhaps millions of Americans are eagerly awaiting the words of an English premier. We doubt if Ramsay MacDonald realizes how not only Amercans but men and women all over the world see in him a symbol of hope for humanity. The world is stricken; men and women everywhere are weary of the old ways; even hope for many has grown dim, or vanished altogether. The imperialism of England, like all imperialisms, has only brought disaster to mankind. And now a man that has suffered, who knows the "short and simple annals of the poor," who has dared to be loyal to the great ideal of peace during the terrible stress of a great war, is the leader not only of a party but also of a nation. His power to give hope and courage to mankind lies in their faith in him. Socialists and non-Socialists believe in Ramsay MacDonald. To him go their prayers and their sympathy. He is carrying the hope of mankind and its burden as no man has done since Lincoln. UNITY again wishes him and his associates Godspeed.

RUSSIA RECOGNIZED BY ENGLAND! Here is an event to sound around the world, to the glory of England and its heroic and far-visioned Labor Party, and to the shame and humiliation of the timid bigot in the State Department at Washington who determines the foreign policy of the United States. Think of Mr. Hughes, the associate of Denby, Daugherty and Company, the premier of a government glorified by its Falls, Mc-

Adoos and Gregories, laying down terms of obligation and decency to the government of Russia! Think of Mr. Hughes, deep with his comrades in the mire of the oil scandal, talking to the Russians about confiscation of property, betrayal of democratic interests, conspiracies against established order, and what not! So far from there being question of America recognizing Russia, the real question, it strikes us, is as to whether Russia can stoop to recognize America. But all this is trifling, as compared with the stupendous fact that England has now received the Soviets into the family of nations, and thus ended their outlawry forever. Other nations will follow in rapid succession—Italy, Poland, France, and eventually the United States. All of which suggests the question—"Eventually! Why not now?" Why not, indeed? Lloyd George and Baldwin refused to take this step, for no good reason, to no good end, only to have MacDonald do it—and the world still holds together! Wilson, Harding, Coolidge have refused, only to have a succeeding administration extend the hand of friendship, with what will be an equal absence of disaster. What a farce the whole performance is! How inevitably and beneficently the right thing is finally done!

UNITY finds itself much interested in the following statement in the February 2nd issue of *Babson's Reports*:

Lenin's Death Increases Russian Uncertainty. The death of Lenin places another staring question mark after the name of Russia. A year ago, at the close of an address based on a recent trip to Russia, Mr. John Haynes Holmes summed up the Soviet situation in four statements, practically as follows:

(1) The consummate ability of the present Soviet leaders, Lenin and Trotzky, must be granted.

(2) Their law of action is that the end justifies the means.

(3) These men, by reason of the terrible strain of their work in Russia, are burned-out cinders and must soon give way to others.

(4) Their successors will not be their equals either in ability or ethics.

If any one but Mr. Holmes had said this about Russia, it could be discounted, but Holmes, while not a Communist, is sympathetic with Russia and his estimate was therefore tremendously significant. True, Lenin has been partially out of it since June, 1922, and Trotzky, too, shows signs of approaching the "cinder" stage. Others have been holding the reins meanwhile. Still, behind these others were the grim figures of the early leaders. We do not believe Trotzky can swing it alone.

Among certain classes of people there seems to be widespread relief over the death of Lenin. We cannot understand the basis of this feeling. Whether one agrees with Lenin or not, it remains that he was master of the situation. He was the one man in Russia who could hold the helm. His death throws the whole situation wide open. Who the successors of Lenin and Trotzky may be we do not know, nor do we know what they may do.

If, as seems likely, England's new Government, recognizes Russia it will tend to stabilize the situation. Europe's future is bound up with the stability of Russia. Nearly a year ago we called attention to the possibilities in the so-called Russian dollar bonds. These bonds are selling higher than they were, but are likely to fluctuate till things in Russia are settled. Any possible recognition of Russia by the United States would favorably affect these bonds. For the immediate future we can only say: watch developments carefully. Things may turn in either direction. We do not think holders of the bonds should part with them yet.

Roger Babson is widely known as one of the most authoritative and enlightened financial experts in this country. His Reports are subscribed for and eagerly read by banks and business houses everywhere. It is this fact which makes so enormously significant this word of advice about Russia occasioned by the death of Lenin. Mr. Babson evidently feels that the situation is uncertain, as it is uncertain everywhere in Europe today. But it is evident that, behind this unavoidable concession to the instability of the times, there is real conviction as to the brightness of Russia's future, even with Lenin dead, and Trotzky unable to "swing it alone." Mr. Babson rightly stresses the enormous importance of England's recognition of the Soviets. Then notice this! "Any possible recognition of Russia by the United States would favorably affect these bonds (so-called Russian dollar bonds) . . . *We do not think that holders of the bonds should part with them yet.*" If this does not mean that Mr. Hughes's stupid policy is doomed to defeat—i. e., that American recognition of Russia is certain to follow English recognition—we do not know what it means. Our guess is that Mr. Babson's guess is right!

"Why should anybody be surprised," says the *Nation*, referring to the Teapot Dome scandal. Why indeed? Government as it exists today, and as it has existed for years, is organized and run for the express purpose of enriching the few at the expense of the many. It has no other purpose. Under Mr. Harding's easy-going administration, a group of particularly shameless politicians—Fall, Denby, Daugherty, Weeks, and the rest—came into power, and proceeded at once to work the old game for all it is worth. Even those in the scandal who may be regarded as honest—Denby, for example, and the pitiful little man with the big name who is Denby's assistant—were so blind to the system of exploitation in vogue, that they could see nothing wrong in what passed over their desks and secured their endorsement. The whole thing was robbery, as all government as at present conducted is robbery, and we find it unimportant whether the practitioners are dishonest or just plain down-right careless or stupid. Put a party "hail-fellow-well-met," like Harding, in power, with a gang of his pals and their pals at his elbow, and this is what will happen, exactly as it happened in the easy-going days of Taft and Ballinger. But deeper down than this is the whole question of natural resources—or, deep down still, the rock-bottom fact of *land*. Why should land ever be privately owned? Where is the title of workmanship which gives any man a claim to possession of any smallest strip of mother earth? Where is it ever conceivably right that the riches of earth which are the necessities of life—coal, wood, oil, minerals, waterpower—should be passed over from public to private control. The thing is utterly, completely, finally abominable. Not

till the land, all land, is made an exclusively public possession will be safe. And the place to begin is with natural resources—*now!*

The way the outlawry of War campaign is marching on is phenomenal. Immediately after the Bok Peace Plan was made public, the New York *Evening Mail* (now consolidated with the *Telegram*) came out with a ringing editorial in favor of outlawry as the one effective program now before the world. In its issue for January 30th last, the *Nation* which has been rather luke-warmly endorsing the idea, came out with a leading editorial defining its platform for peace, in which outlawry was nailed down as the first and most important plank. From now on, that is, this most influential of all liberal journals is definitely committed to this program. Now comes that most influential of all religious journals in this country, the *Christian Century,* with a broadside, "Let the Churches Outlaw War" without waiting for the state (see issue for January 31st, page 134). We have not in a long time read an editorial appeal which has so stirred us as this. Striking directly at the Federal Council of Churches and calling its timid program for peace exactly what it is, "manifest futility," the *Christian Century* calls upon the churches to outlaw war without another moment's delay.

"Let the churches as churches," it declares, "have done with war! If war is the collective sin they say it is, let them collectively quit participating in the sin! If war should be outlawed, as they say, let them be the first to outlaw it by withdrawing from it the spiritual sanction and putting it under the ban! Let the preachers repentantly resolve that they will never again put Christ in khaki or serve as recruiting officers or advisory enforcers of conscription laws! Let the church assemblies serve notice upon the state that henceforth as corporate bodies they will not support war or permit their buildings to be used for its promotion. Let the 'secular arm' know that war-making must henceforth be done outside the house of the Lord, and because it is the division of the body of God must be done without the support of prayer, sermon or sacrament!

"Words, more words, is this? But there are some words that are deeds, battle-words did not Carlyle call them? And there are deeds aplenty involved in these words, a definite act of separation from the state is involved in their first utterance and definite deeds flow inevitably and immediately out of them. Let some denominational body take this stand; let the Federal Council of Churches do it and thereafter send their messengers to other lands asking for similar action. Would nothing happen in the other aspects of our corporate life? It would not lessen the need to make known the causes of war and the methods of its prevention, nor of education to change attitudes and tempers, nor the long task of political and economic reconstruction, but it would register a change of heart and direction that would powerfully affect the issues of life. It would be an act of faith and will that would have creative capacity. It might be the one stroke that would cut the vicious circle which now paralyzes the nations, that would crystallize the forces against war into disarmament and economic co-operation. If the churches outlawed war, could the state resist the challenge of that act?"

Here is straight gospel. The governments of the world must ultimately outlaw war, of course, but meanwhile let the churches begin! How can they refuse? Personally we have high hope. Men are moving rapidly to drastic action on this war business. "In the event of another war," says the *Christian Century,* "Leavenworth will have to be enlarged and the apostolic succession will be demonstrated at a point where not many have been willing to assert it."

It goes without saying that it is easier to tear down than it is to build up. Undoubtedly a great deal of tearing down is necessary. But after the ground is cleared there remains the task of building anew. For a generation or more we have been tearing down. Science with pick and shovel, microscope and telescope, library and laboratory has searched the universe and found the weaknesses in the foundations of ancient creeds and venerable institutions. Ready hands have toppled over the super-structures that have been the work of men for centuries. The work of demolition has been thoroughly done, much more so than many realize. A few minutes' serious talk with students in our colleges will reveal the fact that the job has been carried through to a finish. It is not the younger generation that has torn down the idols. They have inherited the work of their elders. They have literally a new world before them. They must be pioneers. They must—for that is the task that we have put upon them—build new foundations for the faith and religion of the future. We plead for patience and sympathy. The youth of today are not all "flappers" and "shieks." There always have been in the world and always will be those who realize the seriousness of their task and the difficulties it involves. They know it is hard and that they will make many mistakes. It ill becomes those who have so cheerfully engaged in the tearing down process to sit on the side lines and cast jibes at the ones who must take up the burden.

We listened the other day to a man who discussed the flow of life from one person to another. His subject was "The Contagion of Character." He asserted that even the slightest of contacts between two persons did something to both of them. Just as there are contagious diseases, so there are contagious states of mind. He who hates, poisons the air; he who loves, purifies it. He who, filled with the spirit of love and goodwill, enters a room, in some strange mysterious way fills all those present with a consciousness of his presence. The great ones of the past, Socrates and Jesus, had power not so much by what they said or did as by what they were. Carrying the Kingdom of Heaven within us, we can go forth as radiant messengers of the gospel of love and hope. The speaker said that we, all of us, for good or ill, were bound to influence every person with whom we came in contact. This becomes a very serious matter. It is no trivial thing to be able to lift men up or send them down. This fact was impressed on every member of the audience. This we knew from the eager, earnest looks on the faces of those who listened. They seemed to drink in every word that the speaker uttered. We became as much interested in the

audience as in the speaker. Surely, here was the contagion of which he was speaking at work. From him was flowing an influence that not only united him with his hearers but also united them one with another. The contagion of which the speaker so earnestly spoke was not something remote and fanciful but actually present. No one escaped it. Everyone felt the importance of being radiators of goodwill. No one in that audience, we were sure, wanted to go forth into the world to be conductors of spiritual disease. The simple and direct appeal of the speaker had made his hearers for the time at least centers of power sending forth those influences which bring health to mankind. As we went from the meeting, a friend of the speaker said, "He is just the kind of a man that he was urging us to be; he is filled with the spirit of goodwill and love." That was the secret of his power. This fact, by that mystery of communication which runs deeper than words, the audience knew. They responded primarily not to what he said but to what he was. Herein lies the secret of all great preaching. Truth incarnate in a life leaps across all the barriers between souls and on the wings of words finds lodgement in human hearts. So long as there are such preachers in the world, there will be eager hearers to listen. Preaching is not an anachronism or a meaningless function so long as it is communication of soul with soul. Such preaching is older than Socrates and Buddha and Jesus, and it will be expressed in the world by noble souls afire with a great truth so long as the memory of these prophets shall endure among men. Preaching that consists only of words has never had any meaning. It has always fallen on unhearing ears and left hearts cold. But preaching which has been the revelation of an ideal incarnate in a life, has always moved men to high resolves and noble deeds.

A Christian Civilization?

The conflict between science and the church is a wholly unnecessary one, and is primarily due to the invasion by each, but chiefly by the church, of the province of the other. As a matter of fact the church has no business whatever in the determining of truth or falsehood. It is not equipped for such determination and has only made trouble when it has intruded upon it.

Christianity is essentially a choice of a way of life, based in part upon experience, and in part on certain fundamentals in human nature. It is a fact about all of us that we want happiness: not merely pleasure but happiness, or rather, perhaps, that super-happiness which is brought about by carrying through our undertakings and living lives which we can permanently approve. Jesus appealed to this longing with a plan of life for the satisfying of it. A great scholar of my acquaintance renders the beatitudes with the words "superlatively happy" instead of "blessed," the latter word having too strong a flavor of sanctity to correctly render the original. Jesus' plan was little more than that of a society based upon universal friendliness. God is our father and all ye are brethren. It takes for granted the current Jewish theology, presenting Jehovah as the father of all men. It accepts also the Messianic idea adjusting it as a society which will be brought into being—by Divine intervention or otherwise—based on general good will. Other Jewish ideas as of devils, of future rewards and punishments linger in various of the parables and stories, but the original and essential presentation of the Master was that of a general world brotherhood in which love shall be the fulfilling of the law. This is not an appeal to reason, but an appeal to human longing. Essentially the Christian message was, "Here is what you really want!" And the answer to it is either a positive or a negative choice. An element of the striking originality and genius of Jesus is shown in the fact that he proposed to all to begin living as if the "kingdom" were already here. Their loyalty was *at once* due to "the world as it ought to be" rather than to the world as it is or any of its institutions. It will be observed that there is very little here which is in any way subject to proof. No one can "prove" it. If anyone doesn't care for the "family world," and really prefers one of hostility and conflict, there is no way to show that he is wrong. If a man dislikes olives, he dislikes olives; all the reasoning in the world could not "prove" for him that the taste of olives is pleasing. But a world based on friendliness is just what the greater part of mankind really wants; and the splendid clarity of Jesus made plain to him what he did want. For such teaching the evangelism of plain, simple men was not only sufficient but was the very best possible, and for the Jews an association of it with the vague but familiar idea of the Messianic Kingdom made it all the more effective.

But there was also a considerable element of the Greek-Roman world which had already been attracted to the monotheism and pure moral code of the Jews. A few had actually become Jews but very many more were camped outside the synagogue, enriching their lives with the writings of the prophets and reaching out for the majestic Jewish deity. These included many of the best and most intelligent of their time; and to these came Paul of Tarsus. He had never seen or known Jesus, and his association with the apostolic group had been far from friendly. None of the gospels were written until after his death. It is no mere accident then that in his letters written to the churches he never quotes Jesus and never tells any incidents of his life; probably he knew but little about him. But he had

personally experienced a transforming spirit who met him on the way to Damascus and turned him face about: and this he preached as Christ Jesus. "The old man is of the earth-earthy, the new man is the Lord from Heaven"; "I live, yet not I but Christ liveth in me." This was Paul's gospel, and presently the vivid lives of Jesus by Mark, Luke and Matthew appeared in the Greek world to give warmth and personality to this transforming spirit.

Probably the Messianic Christ would never have been received by the Greek-speaking world of the Roman Empire. Certainly a group of humble Jews speaking Aramaic could not have made it go. Would an evangelist from Nicaragua, speaking Indian-Spanish, succeed in "selling" us a Nicaraguan king to take rule over us and the rest of the world? But a cultured Greek presenting a world-spirit to be experienced within as a transforming power—that is quite another matter. For the religions of the Empire had largely broken down, and Judaism, perhaps the noblest of them all was hedged about by "the Law." Moreover the Greeks had already conceived the idea of a world-spirit by which God came into the world. Their philosophers, especially Plato and Zeno, had accustomed them to the conception of the "logos," or creative word of God and it was too remote from Paul's Christ spirit to fuse with it. The actual fusion is in evidence in the beginning of the Gospel of John, written some time in the second century when Christianity had already ceased to be Jewish and had become Greek. "In the beginning was the Logos, and the Logos was with God, and the Logos *was* God." This Christianity spread so rapidly and so far in the Roman Empire that about three centuries after the death of Jesus a Roman Emperor had to make it the official religion of the realm to save his Empire.

But, alas! The Christianity of Constantine was no longer the plan of life offered for choice to Israel, and later to the world! It was no longer the transforming spirit in the individual life by which he could save himself alive! The acute and logical Greek mind had seized upon this way of life, had discussed the exact relation of the logos to Jehovah, had questioned just by what process the transformation of human nature was accomplished, had hammered out phrases expressing definitely the answer to such problems, had put Jesus, with Plato, Pythagoras, Alexander and other heros among the men beyond human birth, had invented a mechanical scheme of salvation and in other ways had mangled the simple and sufficient "way of life" originally presented. Christianity still suffers from this violent replacement of a plan of living to be chosen by a code to be believed, and unless or until it wholly gets rid of this code it will fail in effecting a Christian civilization because its code has nothing to do with a Christian civilization. If it can get rid of the code the figure of Jesus and his plan of life will be allowed again to present themselves for the choice of mankind. We really want them but it does not yet appear whether or not we are too wealthy and too stupid to know what we want.

JESSE H. HOLMES.

Jottings

The action of the Soviet government in putting on its index the writings of Anatole France, strikes us as pretty tough. Here is one of the greatest literary men of modern times, who has become a Communist in his old age, and at bitter cost to himself espoused the cause of the Bolsheviki. But apparently he doesn't quite come up to the orthodox standard! The Soviets should be ashamed of such intolerance.

Three thousand Doukhobors in Canada are selling their farms and property in preparation for a return to Russia, whence they fled years ago. The remainder of the colony, about 6,000 in number, are planning to follow within a year. As the Doukhobors are notorious pietists, we suppose that this event has something to do with the terrible religious persecutions said to be prevailing in Russia, but we confess we can't see the connection.

To meet the alarming crime wave in their town, the citizens of Altoona, Pa., are resorting to sermons on hell. Ministers are preaching on future punishment of the wicked, and a public dinner has been arranged at which a prominent clergyman will speak on "The Terrors of Hell." This strikes us as a good idea. It ought at least to reach the criminals who sit in pews and at public dining tables.

Speaking to a mid-year graduating class at the Pennsylvania State College, the President, Dr. John M. Thomas, attacked pacificism, especially as applied to military preparedness.

"The Almighty," he said, "grants no permanent national or racial titles to the fair portions of this earth. . . . Those peoples win rich territories who have the aggressiveness and energy to acquire them, and those nations hold the lands they have won who maintain their strength and valor."

The Pennsylvania State College is a land grant institution, and two years' compulsory military training is a condition of the grant by the federal government.

The Governor of North Carolina says that he does "not believe" that "man is descended from a monkey or

any other animal," and therefore bans from the public schools of the state any biologies that "in any way intimate an origiin of the human race other than that contained in the Bible." We don't see how the late Mr. Darwin can stand up against opposition of this kind, but we suppose he will have to make the best of it.

J. H. H.

"Dumb" But Bellicose

"Go to the ant, thou sluggard; consider her ways and be wise." King Solomon referred no doubt to the thrifty harvesting ant of the Levant, which garners the seeds of various grasses and stores them in underground bins as insurance against lean seasons. Had Napoleon, Bismarck, Mussolini, or Leonard Wood uttered this maxim, we might feel sure that no peaceful agriculturist was concerned but rather the slave-making or Amazon ants. These feminine warriors pillage the nests of other ants killing with their cycle-shaped jaws all that resist and kidnaping the young to be reared as slaves. The aggressors are efficient fighters, but can do nothing else; they cannot even procure their own food nor construct their own nests. Apropos of these habits an eminent myrmecologist has recently suggested as an "appropriate coat of arms for some of the military castes that have flourished in human history" "an amazon crimson on a field sable with the device '*stultus sed pugnax*'." When this Latin inscription is rendered in up-to-date American it becomes " 'dumb' but bellicose."

I have heard and read a great deal recently about the abolition of war and have even endeavored to persuade some of my friends that we should exert ourselves toward such a goal. "We are willing," they said. "But what can *we* do?" They might begin by opposing militarism at home. How? By keeping military training out of our high schools and colleges and by not sending their sons to military schools and summer training camps. "Oh, but I think military training is a fine thing for a boy." Even enthusiastic workers in the cause of peace have made this reply. I was baffled. My own military experience in college and in the Army obliged me to differ, but my reasons were vague, and I lost the argument. Then I set about to discover and discuss the alleged benefits of military education. They may for the sake of convenience be grouped under the headings of physical, mental, and moral.

Great stress is laid on the physical advantages of military training. It makes a man stand up straight. It develops his muscles. It improves his digestion by giving him plain food along with an appetite for it. It informs him of the rules and means of hygienic living. In short, it makes him strong and healthy. American manhood, we are told, is degenerating rapidly. This was revealed in the results of the medical examination of our conscripts during the late war. Such a huge proportion were physically unfit for military duty! The cause of this is, of course, to be found in the fact that we had had previously so little military training in this country. The only remedy is to establish it in schools and colleges.

The mind also benefits from such training. It is disciplined and made more alert. If one wishes to take up militarism as a career, the government gives him a college education free along with his technical training at Annapolis or West Point, and after that he may have an opportunity to travel. Or one may enlist in the Army, Navy, or Marine Corps and get a free education and a chance to see the world. (For detailed information read a Marine Corps poster or inquire at any recruiting office.) If, however, one should not care to go to such extremes, he may register in any large university, join the R. O. T. C., and be mildly subsidized by the War Department. Or his summers may be delightfully spent in a charming city of beautiful barracks like Camp Devens.

But the moral gains accruing are equal to the physical if not greater. The three cardinal military virtues (according to the R. O. T. C. manual for freshmen) are honesty, justice, and faithfulness. To be sure, these traits are occasionally developed in individuals who have not had the opportunity of receiving military instruction. But military training does much more: it disciplines the youth—teaches him obedience, respect for authority, democracy, loyalty, and above all it makes him patriotic.

If military education did all these things, I for one should not criticize. It would be accomplishing more for the youth than our public schools and universities can, and we might as well place these institutions under the control of the War Department. But it doesn't! And to show that it doesn't—that is my thesis.

There are no doubt exceptions. Backward or anemic boys are occasionally cited as beneficiaries of military training up to a certain limit. But we are to discuss its relation to average American boys—not to those in need of reform or repair.

To hear its advocates talk one might think that military training was the only possible method for physical development. Not only is it not the only, but it is not the best by far. Many physical directors have expressed the opinion that military drill is inadequate and even injurious. I quote only that of Dr. Dudley A. Sargent, Director of the Hemenway Gymnasium at Harvard:

> It is not an adequate means for physical training, being not only very limited in its activities, but actually harmful on boys less than eighteen or twenty years of age.
>
> It does not offer sufficient opportunity for the development of the individual's powers of muscular and mental co-ordination and the exercise of judgment under unusual and trying circumstances.
>
> It does not offer sufficient opportunity for struggle, which requires and develops a spirit of co-operation and self-sacrifice, loyalty and a strong will.

To be sure physical training has in the past been sadly neglected in our educational system. But now educators and to some extent the general public are keenly alive to the necessity of developing the body along with the mind, and conditions are rapidly improving.

Of what possible value are the manual of arms or the manual of the bayonet? Simple drill, calisthenics, swimming, and athletics include all that is physically beneficial in military training and much more besides. Such work is already being given in most colleges and high schools, and could easily be added to most cur-

ricula at less expense than could military training—especially if the Government could be induced to divert a portion of the War Department's appropriation to the cause. For 1923 this was over six hundred million dollars—eighty-five per cent of our budget. And physical training has the additional advantage that it can also be given to women.

Another widely extolled virtue of military education is the training it gives in sanitation and the laws of health. The Army certainly did an excellent piece of work in the field of sex hygiene, a subject which our educational system has been too prudish to touch until recently. Is it conceivable, however, that hygiene—including that of sex—can be taught in none other than a military way? Is it not already being taught in homes and schools? And what other ends do our public health departments serve? Why, even the advertisements in the *Saturday Evening Post* tell us how to use tooth paste.

In general, then, where courses in physical training are already being given, military training will be an inefficient, expensive, and probably harmful duplication. Where physical training is not yet offered it can be with less expense than can military.

The mental delights of military training are not made so much of as the physical. It disciplines the mind, we are informed, and makes it more alert. I have searched in vain the memories of my military experiences for anything that enhanced my mental agility. It certainly wasn't drill, for after that was once mastered it became a bore as deadly and monotonous as a treadmill.

We are striving in our teaching to get our students to do more critical thinking. Are we aided by military training? Hardly! Criticism is not tolerated from subordinates and thinking is not encouraged. Why, indeed, should the soldier think? There is a rule for everything he needs to do. If there *isn't* a regulation governing it, the thing just isn't done in the best military circles. Besides, it might be dangerous for soldiers to think. They might, *horrobile dictu,* wish to alter those rules that have been in effect so long. And the militarist looks with suspicion on change. In other words, he is possessed of a legalistic frame of mind. This means that he is hopelessly enmeshed in red tape; that he looks to the past rather than to the future; that he is guided by what has been done rather than by what might be done; that he loves tradition and abhors experiment. Former Surgeon-General Gorgas was an exception; had he been governed by the traditions that malaria is caused by inhaling miasmal air, we should not today have the Panama Canal. The critical and experimental attitude should be fostered in our youth; military education kills it.

So firmly is the military mind bound to tradition that it cannot succeed even in its own field. In a crisis it must call in outsiders. Says H. G. Wells:

> Military science is never up to date under modern conditions, because military men are as a class unimaginative, there are always at any date inventions capable of disturbing current tactical and strategic practice which the military intelligence has declined. . . . the professional military mind is by necessity an inferior and unimaginative mind; no man of high intellectual quality would willingly imprison his gifts in such a calling; nearly all supremely great soldiers have been either inexperienced fresh-minded young men like Alexander, Napoleon, and Hoche, politicians turned soldiers like Julius Cæsar, nomads like the Hun and Mongol captains, or amateurs like Cromwell and Washington; whereas this [World] war after fifty years of militarism was a hopelessly professional war; from first to last it was impossible to get it out of the hands of the regular generals, and neither the German nor the allied headquarters was disposed to regard an invention with toleration that would destroy traditional methods. The tank was not only disagreeably strange to these military gentlemen, but it gave an unprofessional protection to the common soldiers within.

The late Professor Arthur Gordon Webster of Clark University, a member of the Naval Consulting Board, once expressed a similar opinion: "that Army and Naval officers do not as a rule originate ideas nor do they contribute to the advancement of science even in their own profession." Military teachers are often chosen on the basis of rank and seniority rather than of knowledge of the subject and pedagogical ability. "The theory is that anybody can teach anything if ordered to. Of such a theory the less said the better." But I should like to give an illustration from my own experience during the War. I was in a class in bacteriology at an Army Laboratory School. The teacher was a lieutenant who had been a chemist in civil life. The class was made up largely of college men trained in science and included several teachers and research workers in bacteriology. At one memorable recitation period a physiologist was answering questions. He answered one in the negative—deferentially. The lieutenant somehow got the idea that the man was trying to argue; he became enraged and effused about as follows: "I may not know so much bacteriology as you men do, but I am an officer and you are enlisted men. Therefore you've got to respect me and accept what I tell you. You are here to learn the Army methods, not to discuss biological questions."

Another great curse of our educational system is uniformity. We are constantly reading how our schools are "stamping all children in the same mould," taking no account of individual differences in ability and temperament. Regimentation, standardization, mass production, wholesale teaching—these are some of the terms used. Can we expect assistance from military teachers? Again—hardly! Colonel Moss in his manual asserts that individual intelligence is an important factor in warfare, and that soldiers should be encouraged to exercise individual initiative and responsibility. But he does not tell us how this individuality is to be effected when the keynote of their training is uniformity. They are all clothed alike in uniforms, all move in about the same way in drill; the minute details of their lives are regulated to insure the maximum monotony. In 1918 we all had to keep our shoes under the same end of the bunk (I have forgotten which end)—toes out—couldn't possibly be in. All blankets had to be folded the same way and placed on the same ends of the bunks. At inspection the tooth-brush had to be between the soap and the comb.

Dr. C. R. Mann, educational adviser of the War Department, emphasizes the fact

> that standardization of the American type of human being is the thing aimed at by the War Department. Americans are to be made as much alike as possible in mind and body, just as machines turned out by the same factory are alike, so that when the next war comes, the War Department will be assured of a uniform and willing response to its demands.—(Harvey Ferguson in the Baltimore *Sun.*)

This sounds like Spartan eugenics. By careful selective breeding we shall produce a race of warriors, just as we produce draft horses or beef cattle. Also it smacks unsavorily of "Rossom's Universal Robots." Undoubtedly it would be of tremendous advantage to the Army to have its men all of the same height and girth. All uniforms could be cut by the same pattern and all shoes could be number ten. If mentally alike,

all would react in the same manner. A docile strain could be selected which would always obey commands with alacrity. Then the Army would be like the Ford automobile—parts replaceable at any rural garage or five-and-ten.

In the realm of moral therapy military education is reputed to be as versatile in curing ailments of character as Peruna is in healing bodily ailments: it improves your discipline; it strengthens your weak respect for authority; it relieves your disloyalty; enlarges your patriotism; develops your sense of responsibility; and makes you democratic.

Discipline—a magic word for the militarists! It appeals powerfully to parents who have been unsuccessful in controlling their children by indirect methods. It meets the approval of captains of industry weary of fighting disgruntled employees who will not be bossed. The soldier renders a snappy salute to his superior officers, to the flag, and to the national anthem; he obeys orders promptly without question, keeps his shoes shined, his coat buttoned, his face shaved, and his rifle clean. At drill he moves with neatness and precision. He eats and sleeps regularly. The layman is impressed. He thinks the man is disciplined. But there is an order for each of these things and a penalty for neglecting them. And the soldier often neglects them if possible. Strict surveillance at drills and inspections reacts to extreme relaxation,—physical, mental, and moral—when the overseers are no longer present. There is no opportunity for self-discipline, the only kind worth while in building character. Military discipline is superficial, being wrought of rewards and penalties rather than reason.

"Obedience is the first and last duty of the soldier," says an R. O. T. C. manual. As the result of my own experience I must agree with President Emeritus Eliot that obedience as taught in military organizations is blind, implicit, and unthinking. The soldier has not the right to question whether he is obeying a just command. If you doubt, join the Army and try it. At your court-martial the sixty-fourth Article of War will probably be read in your hearing:

> Any person subject to military law who . . . willfully disobeys any lawful command of his superior officer shall suffer death or such other punishment as a court-martial may direct.

And of course obedience is closely linked up with loyalty (again quoting the R. O. T. C. manual): "To be loyal you must cheerfully without question, and heartily obey the wishes of your superiors."

The most conspicuous sufferer from the disobedience complex is Elbert Hubbard, that worshiper of all things great (especially great fortunes) and author of "A Message to Garcia." President McKinley wanted someone to take a message to Garcia, the leader of the Cuban insurgents. Rowan performed the difficult and hazardous task. But the point Elbert Hubbard wished to make is this: "McKinley gave Rowan a letter to be delivered to Garcia; Rowan took the letter and did not ask, 'Where is he at?'" Now if Rowan knew where Garcia was, there is no point to Hubbard's story. If he didn't know, didn't he have every right to ask? If the successful delivery of the message was of importance to his country, should he not have all available information? He was about to risk his life. Would he not therefore even be justified in inquiring whether the message concerned a just cause? Hubbard apparently didn't think so. For three pages he rambles on flailing subordinates in general and labor in particular. Only the bosses are intelligent and willing to work. Secretaries are all so stupid that they cannot find the word "Corregio" in the encyclopedia without assistance. Civilization, he informs us, is just one long, anxious search for men who can "Carry a message to Garcia."

The value of this "dynamic preachment" (as the Roycrofters call it) was quickly recognized by such men as Prince Hilakoff, Director of Russian Railroads, who had it translated and a copy given to every railway employee in Russia, and by Mr. G. H. Daniels of the New York Central, who ordered it in half-million lots. Naturally the militarists were not slow to appreciate its worth. It is printed in full in Colonel Moss' "Officers' Manual" in the chapter on "How to Succeed in the Army." During the war the Allied governments distributed copies to the soldiers in the trenches.

> Theirs not to reason why,
> Theirs but to do and die.

"A lack of respect for authority," says the R. O. T. C. manual, "is one of our greatest national defects." And of course, military training is the remedy. This is well shown in that popular form of gambling known as shooting craps. This sport is forbidden in the Army and the penalties are heavy. So beautiful is the soldier's respect for the law that crap shooting is almost universal. Says Frank Tannenbaum:

> It is played everywhere and on all occasions. I have seen men on the drill field given a few minutes' rest take the dice from their pockets and start a game. At night when the lights are out they will crouch around a candle shielded from observation, and . . . spend hours at the game. After pay-day it is usual to stay up all night, and many a man is broke before morning dawns again, to spend the rest of the month in borrowing "smokes."

This is only one of many examples of how men subject to military discipline react to laws they have no voice in making. Is this the much vaunted training for good citizenship? As for the law so for the individual—respect should arise spontaneously because character and achievement merit it. Yet soldiers are compelled to show the outward forms of respect for their superiors, even when the latter very evidently do not deserve it. This breeds a contempt greater than it otherwise would were there no coercion. True respect cannot be enforced.

Readers of the *Nation* may recall an open letter to Major S—— printed last August. The Major was peeved because the editor had criticized President Coolidge and Secretaries Hughes and Hoover. "At a time like the present," he declares, "a good citizen ought to do his utmost to uphold our new President." One paragraph from the *Nation's* reply is pertinent here:

> The founders, as debates show, never dreamed of exalting their chief servant above criticism, if only because they knew that criticism is the greatest safeguard of the Republic; remove that, and the citizens are helpless against their own creatures in office.

Perhaps the cause of the Major's wrath lies in the fact that in the army it is the rank that is to be respected, not the man. And perhaps it may be partially explained by the sixty-second Article of War:

> Any officer who uses contemptuous or disrespectful words against the President, Vice-President, the Congress of the United States, the Secretary of War, or the governor or legislature of any state, territory, or other possession of the United States in which he is quartered shall be dismissed from the service or suffer such other punishment as a court-martial may direct. Any other person subject to military law who so offends shall be punished as a court-martial may direct.

We are often told that military education develops a sense of responsibility in the youth. But the soldier's only cares are dodging work and finding amusement. He is provided with food, clothing, and spending money. He is assured of medical attention and hospital facilities. He eats his meals regularly and gets the same amount of sleep every night except Saturday. His work is cut out for him. His whole life is regulated. Even the officers have their activities restricted by law and custom. Colonel Moss in this "Officers' Manual" says that a military man should not carry an umbrella. And in this valuable little book, the cavalry officer can learn what he should do when thrown from his horse. He "sets up champagne for the crowd." I was unable to discover what he should do if thrown from his automobile. But that doubtless can be found in the Manual of the Medical Department.

The soldier is not always held morally responsible for his actions. Should he expose himself to a venereal disease and immediately afterwards report for prophylaxis, he is thereby absolved from future liability. Even if he should later develop such a disease, he would not suffer the usual penalty of loss of pay while in the hospital. This is one effective measure for holding in check venereal diseases, but the military authorities are almost stamping their approval on sexual promiscuity.

"A distinct advantage," says the Superintendent of Culver Military Academy, "possessed by the military school is its spirit of democracy." What an amazing piece of piffle! There is nothing democratic about militarism and nothing militaristic about democracy. The terms are mutually exclusive. Democracy implies that the power is derived from the governed, while in any military organization the power is delegated from above downward. The few govern the many. It is autocracy, or at best oligarchy. When the Culver Superintendent claims that the uniform puts all on a democratic basis, he is confusing monotony with democracy. It is true that men of the same grade are extremely sociable, but the Superintendent fails to point out that there are many grades and ranks, the members of each being encouraged to feel superior to those below. Even first-class privates have a slight difference in insignia to distinguish them from mere buck privates. Non-commissioned officers do not eat at the same tables with privates and are cautioned not to cultivate friendly relations. Officers are forbidden to enter into social relations with enlisted men. The following extract is from a general order issued at Camp MacArthur, Texas, quoted by Frank Tannenbaum:

> The attention of officers of this command is called to the impropriety of attending social affairs at which enlisted men, or persons in the uniform of enlisted men, are present.
>
> Hereafter any officer of this command who finds enlisted men present with proper authority, i.e., duly invited or permitted to pay their way in, at any social affair at which the officer is a guest, such officer will at once depart from such social affair, and if he finds persons in the uniform of enlisted men permitted to be present he will take the same action.

Is this democracy?

It is a good thing to reward efficient service and superior ability by increased pay and responsibility, but why all the snobbery? As a proof of democracy it is often pointed out that every man has an equal chance for promotion. Theoretically, at least, that is true. But whom will the commanding officer recommend for advancement? Naturally the man who shows the willingness and ability to discipline the men under him. It is a system of indirect bribery. The non-commissioned officer has higher pay and more privileges than does the private, and he is exempt from many disagreeable tasks. In return, he makes the men under him "toe the mark." By these means military discipline is almost entirely enforced by the non-commissioned staff. Occasionally a non-commissioned officer having few qualifications other than strictness will rise high and rapidly. As a rule no man is more despotic; he is called "hard-boiled." One is reminded of Edgar Lee Masters' Spoon River epitaph to John Hancock Otis:

> Beware of the man who rises to power
> From one suspender.

I was an officer once—a cadet captain of infantry in a university R. O. T. C. where regulations were as rigid as at West Point. A pretty low rank to be sure, but it gave me the officer's point of view. I rose rapidly to power "from one suspender." I was exceedingly proud of my hat cord, my braid, the three silver discs on each shoulder, the sabre worn at drill, my leather leggings, and all the other gewgaws that distinguished me from the common herd of enlisted men. What a snob! No cadet officer was so assiduous in enforcing the letter of the law, none more strict in discipline. I am chagrined now to think what an egregious ass I was. Later I was chastened by six months' service as a private in the laboratory division of the Medical Department. Finally I was made a sergeant, but I restricted my discipline to bacteria.

It is claimed by some that military education makes its recipients more patriotic. The layman is likely to get this view from watching ceremonies. He sees a great body of men dressed alike and moving synchronously, obeying instantly the commands of their officers. A thousand automata with one accord salute the Stars and Stripes or the "Star-spangled Banner." The observer is thrilled by the martial music. Something wells up within him. "How impressive!" he murmurs. "How patriotic!" It is precisely the same when the lodges, such as the Knights of Bohunkus, sport their plumes and tin swords, or the Ku Klux parade in their night-shirts. An acquaintance of mine admires the Klan because it holds such impressive funerals (for its members, of course).

But ceremonies are not for the layman alone. Says Colonel Moss,

> Parades, reviews, and other ceremonies, with their martial music, the presence of spectators, etc., are intended to stimulate the interest and excite the military spirit of the command.

This reminds me of the British officer, who before answering a riot call would always march his men around the block to some stirring martial music in order that they might forget themselves and be willing to plunge their bayonets into the bodies of their countrymen.

Ceremonies are apt to cultivate the idea of military glory in the layman and to develop in the soldier a superficial patriotism. The formalities become identified with love of country and the fundamental principles underlying our government are ignored. Thus the flag must under no circumstances be permitted to touch the ground, yet figuratively it is daily trampled under foot by our gendarmerie in certain small islands south of us.

Military training, if successful, cannot do otherwise than develop a war-like spirit. Despite the contentions of its advocates, its chief concern is with fighting. However much they may rationalize, it is in the last

analysis training for murder—killing, if you wish to be euphemistic. For what else is a rifle intended? How then can a youth be trained to use an instrument designed for killing men and not become imbued—subconsciously, at least—with the idea that some day he may be expected to kill, that killing is justifiable, and that might will make right?

Military training, if successful in its patriotic aims, develops a false sense of nationalism. *"Amerika über alles."* "My country right or wrong." The *Vaterland* complex. Jingoism. It breeds suspicion of other nations, for why should we be trained to kill unless some other nation plans to attack us? It makes other nations suspect us. Why else are we training if not to attack them? So it is a hindrance to the promotion of international good will and to the furtherance of world-wide co-operation.

Syracuse University. G. C. WHEELER.

Japanese Art

Japan is pre-eminently a land of art. Art and beauty are part of the very life of the Japanese people, all the people, even the poorest and humblest, to an extent that we of the West can only imperfectly understand.

It seems to be a common impression in this country that the Japanese are a nation of materialists. Probably it would be much nearer the truth to call them a nation of idealists. This characteristic of their nature comes out in many ways. It appears in the universal fondness of poetry, and in the fact that nearly everyone writes poetry, from the Emperor and Empress down to the humblest day laborer. But perhaps the clearest indication is seen in art. It is doubtful whether among any other people in the world the art instinct, the art feeling, love for beauty and the constant enjoyment of beauty, is so universal as among the people of Japan.

Japanese drawing and painting are conspicuously idealistic, not realistic. No one can understand these two arts as developed in Japan unless he constantly bears this in mind. The painter does not seek to copy nature. Great numbers of Japanese paintings, even those of the best artists, fail from a scientific point of view, being inexact in size and perspective. The painter has not aimed at exactness; to do that would be merely mechanical; he has aimed at something higher, subtler, deeper, namely, to express the spirit or spiritual significance of the scene or object represented. Japanese pictures are impressions; they lead the mind to inner meanings. An artist who draws a horse or a bird with a few flourishes of his brush (as the great artists of Japan do) cannot be a realist. His thought is of mystical significances, symbolic suggestions; these he wishes to flash on the imagination. Thus Japanese art can be truly appreciated by none but idealists. As soon as we understand this we are able to see that in drawing, but especially in painting, Japan has made a distinct contribution to the world's art wealth. Her painting is very different from that of Europe, but it is worthy to stand beside it.

In sculpture Japan has some examples which as works of art are nearly or quite of the first rank, as, for instance, her colossal Kamakura Daibutsu, or Image of Buddha in bronze; the great Daibutsu in the Todai-ji temple in Nara, which dates from the eighth century, and her famous statue of Buddha in Michinaga's temple of Hasho-ji, carved in wood by the artist Jocho in the eleventh century.

Japanese artists excel in fine carving, both in wood and in other materials. From very early times they have excelled in decorative work in the form of inlaying with gold and silver. The inlaid work produced in Japan today is of the very highest order. In fine pottery, and all forms of ceramics, in lacquer work, and in the textile arts, Japan ranks high. It is doubtful if any nation in the world surpasses Japan in the art of landscape gardening. J. T. SUNDERLAND.

VOID

A lone honeysuckle vine
Tall, lingering, clingingly supple
Blossomed near my window.
It curved its arms like a dancing woman
And breathed on me its perfumed breath
Like Oriental incense;
I dreamed of pungent odors in my sleep,
And kisses warm.

The gardener with his icy snips
Spied out my vine.
"It shuts out light," he said.
From the earth-loam he wrenched my vine—
Root and all,
And half filled the gaunt hole
In the soft sward.
My honeysuckle lies rotting in the sun,
To turn to dust,
For the sake of light—
Light!

SAMUEL MARION LOWDEN.

THE STUDY TABLE

"Evolution and Religion"*

The author of "Evolution and Religion" is evidently a man imbued with those rare traits of tolerance and justice, judging from the glimmerings of a sound economic and social opinion that flicker over his book's pages as they bear on the problem of life's beginnings. A reviewer would be without sensitivity to miss the sincerely altruistic and high-purposed spirit of Mr. Robinson. In the face of this spirit, and in an hour of crying-need for simple expositions of elementary biological truth, adverse criticism would seem an affront.

A proper evaluation of the book cannot be made from the purely scientific standpoint, for, scientifically speaking, the book's value is nil. It cannot even be recommended as a "popular" exposition of biological principles, because of its limited scope and inadequate data, covering, as it does, only the most elementary statements of Darwinian evolutionary theory. It has, however, the merit of containing no fictions or presumptions, therefore the people who read it as a "first"—and perhaps "last"—book on the subject will carry away no misapprehensions, unless created by their own misinterpretations.

The book is primarily an *apologia* for *thinking*. A defense of intellectual inquiry and speculation personified by the characters of various adherents of evolutionary doctrine. Therein lies the chief import of the book; the main argument hanging upon two questions —Who are evolutionists? and who are the anti-evolutionists?—which the author attempts to answer.

Although respecting the anxiety of religious leaders to safeguard the faith of their precious flocks, Mr. Robinson has no excuse to offer for the timidity or indolence of those pastors who are so "fearful of disturbing the faith of their parishioners" [1] as to evade the discussion of *all* ticklish scientific matters. They forget that truth, and only truth, maketh free the most abjectly slavish and servile of minds, held in the thraldom of fear and tradition. The author urges them to "get away from the idea that the truth about the Bible or the great laws of nature can hurt anyone," [2] and let free discussion and inquiry have its fling at last.

Fundamentalists, on the other hand, avoid silence and vociferously denounce any and all ideas that do not coincide with their own, and belittle facts that conflict, in their opinion, with the testimony of the Bible. Mr. Robinson takes issue with Biblical literalists and routs them off their every isle-of-safety by the tactful, logical presentation of interpretative facts, contending "That the literal interpretation of the Bible is not true, not in keeping with the statements in the Bible itself, not in keeping with what we know of geography, geology and astronomy, (which) can be abundantly seen by careful study." [3]

The fallacy of an inerrant Bible is also exposed to view. Various inaccuracies are pointed out, and Dr. Andrew D. White's "The Warfare of Science with Theology" is offered as proof to show "how persistently the churchmen opposed science in favor of the Bible, and in every instance they failed." [4]

Grasping every last straw of *religious* approval available—Catholic, Jewish and Protestant—the author draws richly from the writings of John Fiske, Andrew D. White, Le Conte, and Henry Drummond, while the newer and more valuable implications of the contemporary vitalistic school have been entirely ignored. Mr. Robinson avers that "The Catholic Church which used to be conservative in matters of science and the Bible is today more progressive than some Protestants in their interpretation of science and the Historical Criticism." [5] A recent statement of the Catholic position made by the Rev. Francis P. Le Buffe, S. J., on the subject of "Evolution and Religion" in the October 27, 1923, number of *America*, testifies to the partial correctness of this sanguine affirmation. Father Le Buffe takes the attitude that evolution is not incompatible with belief in God,

> for, barring the spiritual soul of man, God could have brought this world in all its parts . . . into existence by means of the evolutionary process, (but) a final, infallible and therefore irrevocable interpretation has not been given by the Church, but an interpretation binding on all Catholics as long as it stands is the decree of the Biblical Commission of June 30, 1909, which affirms the non-evolution of Adam's body.

The evolutionists are shown to be men of character; respected leaders in church, educational and political circles. Taking up the cudgels in defense of the virtue, faith, reverence, humility, morality and general worthwhile-ness of Darwin, Huxley, and the moderns, Fosdick, Cadman, and Butler, along with numerous others, the author batters down the objections and taboos raised against them by the intrepid army of antis until they haven't got a prop left to lean against, when he completes the assault.

In the opinion of the author "The anti-evolutionists may be divided into several classes"—the uninformed; those who condemn things on the basis of their newness; those who cannot be convinced; and the intolerant "witch-burners" that exorcise every generation.

> Is there among these opponents of evolution any one who has accomplished anything peculiarly great in statesmanship? Are there any who, after thirty or forty years of earnest study of science have written any great works of science?" [6]

"Evolution cannot be laughed out of court," [7] and in the hearing of its case conviction must come, eventually, to the bulk of honest antis. Mr. Robinson never questions the good motives of the most blood-thirsty fundamentalists, and he would not have them denied a hearing, but he insists that the same privilege be granted the scientific exponent of truth as it daily unfolds itself to the eyes and understanding of men.

It is a mistake for adherents of religion to "stigmatize as atheists (or) infidels, the whole teaching force in our high schools and universities, besides thousands of ministers, laymen and laywomen who are evolutionists because a few, a very few, scientists are atheists." [8] So "Be honest with the facts. Be fair in your arguments," [9] earnestly pleads the author.

LILLIAN A. GARING.

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*"Evolution and Religion." John L. Robinson. The Stratford Company, Boston.

[1] Page 13.
[2] Page 12.
[3] Page 48.
[4] Page 37.
[5] Page 61.
[6] Pages 40 and 41.
[7] Page 42.
[8] Page 36.
[9] Page 36.

CORRESPONDENCE

A PLEA FOR THE BOK PLAN*

My dear Holmes:

I knew before I wrote that you had condemned the Bok Plan. You did it before you saw it. You were justified by the event from your point of view.

I am, however, going to ask you to listen to me for a few minutes. In every forward movement there is a time when one must halt, get things together and make some record of advance. This is just what some people will not do. I suppose it is a good thing that they will not. At any rate the stopping and recording does not mean that every man that does it has lost sight of his goal. The fact that some do does not alter the fact that some do not. Please bear this in mind.

The stream of life flows on unceasingly but if anyone is going to do any effective work he cannot wait for all the facts, for the stream is, as I said, never ceasing. He must dam up a portion of it and utilize the power in hand or forever sit on the bank and watch life move by.

The question for every individual is just where to get in and become a real factor in life. Every one must decide this for himself. Our ideals are ever changing, ever growing and we never in our organizations or institutions catch up with them. The Declaration of Independence is an ideal. The Constitution of the U. S. is an approximation of it. One could have objected to the Constitution in 1787 on the ground that it was a long way from the Ideal. It was, and even with the twelve amendments it fell short. But it went a long way and we had to begin somewhere.

The suffrage campaign illustrates my point in another way. As long as the suffrage campaign was in the formative, educative stage then a certain kind of approach was helpful and probably necessary. The speeches of the old suffrage war horses were flaming torches. But when it came to the campaign for votes we had to take people where they were not where we should like to have had them. I have heard speeches that lost votes because the speakers did not realize this. It was a time of gathering up the sheaves and many of the sheaves did not want to be gathered so we had to appeal to them with the utmost caution and with the fullest consideration for their weaknesses. In spite of this fact many of the old stagers went on talking their old stuff of rights and the cruelty of men just as though they were not engaged in a fight to get the votes of men who had deprived them of their rights. In other words they failed to recognize the human factors in the case.

I have said for years that no man could do much in this world unless he had a profound respect for the ignorance of mankind. Mencken has not. What he is doing is a lot of shadow-boxing, which St. Paul called "vainly beating the air" for the amusement of idle onlookers who make him think that their applause is the mighty roar of the ocean of life.

I should never take you to a committee of the legislature to get a bill through. (Don't take this too literally.) If you were a Tory you would be with the bitter-enders. If you were in the Labor Party you would be with the extremists who would refuse to take office just now. And yet England has got on and the cause of civil liberty has been recorded in human institutions by the men who would take office and would record what they could.

Now, please do not say that this is opportunism. Mazzini said in 1848 that the people of Italy would not support a Republic and that he would henceforth work primarily for the unity of Italy. That did not mean that he gave up his Republican ideal. He did not. But even this great idealist knew that he was doing something that was in the realm of possibility.

Permit me an example from my own experience. I helped to draft a Workmen's compensation act as a member of the minority of the Commission. But when I saw that our ideal of a State Fund would not receive the support of labor or employer I ditched it and wrote another which did become the law. I did not give up my ideal of a State Fund. That will come some day, or something like it, when people have more sense.

The situation in India illustrates another curious basis of difference between us. I hold to the "nonresistance" idea. Gandhi as I understand him proclaims the Way of Love. And yet he does not see that "Non-co-operation is a way of violence." Suppose the milk drivers of New York had a real and just and even terrible grievance. Suppose that they should strike and cut off the milk supply from the babies of New York. They might never raise a hand in violent attack on anyone and yet their way would be the way of violence. Over the dead bodies of little children they would by "non-co-operation" win their victory. As Bertrand Russell said of the Bolsheviki, "such suffering makes us question the means used to arrive at a desired end." Non-co-operation means suffering in Lancashire and is an appeal in the end to violence rather than reason.

This is not quite to the point and yet it does illustrate in a way what I have in mind. The advocates of Home Rule in India are now in the legislative bodies and there they purpose to block progress by non-co-operative methods. If England, the country in which by historical accident, civil institutions got a chance to develop, as John Fiske pointed out, through absence of war, the process of growth has been by the method of co-operation.

I understand, as I have said above, that each one must decide for himself where his co-operation shall begin but it must begin somewhere. I agree with you that war should be outlawed. I cringed when I read in Clarke's program in UNITY the provision for recognition of war. And yet I realized that there is no scheme that will compel men not to fight. I am for the Outlawry of War. It will be a distinct gain to get that in the record. I am for the Abolishment of War. I'll have naught to do with it. That's that.

But we must begin somewhere and we have to begin where this blind, stupid human race will let us. The job in hand just now is not that of setting up a standard as a challenge to men. The standard is there. Our job is getting the great heterogeneous mass lined up and on the march. You think that they can be lined up farther along the line than I do.

But look for a moment at the facts. Back in 1914 the interest in foreign affairs in the United States was incomparably greater than they are at the present time. Now the need is greater but the people as a mass or in general do not care if it is. In your own circle this is not true, of course. But you cannot judge America by any such standard.

One of the causes of this is the war itself. War instead of widening our sympathies deadens them. It arouses the spirit of Nationalism.

The revelations, since the war, have made many a man say, "let them stew in their own juice." You know in what regard I hold the attitude of the Chicago *Tribune*. But I must admit that it speaks for a very large proportion of the people of the Middle West.

Then there is the slowly dawning feeling that we were hoodwinked into the war. The first reaction from this is a desire to leave alone all European countries. I am amazed at the attitude of even many of my friends on this point.

Even when we talked internationalism in 1914, and the interest was at its height, we talked to but few and they did not have a very intelligent understanding, as I am now convinced, as to what it was all about.

The plain fact is, in my opinion, that we have got to begin very far down the line if we are to begin at this time. It may be better not to begin at all. But I do not think so.

I'll admit that the Bok Plan does not go very far. But I contend that if it did it would be "beating the air in vain." If it was essentially on the wrong track I would not support it. But it is not. The thing which to me is central in it is the *positive and definite recognition that the "League to Enforce Peace" was on the wrong track.* The supporters of that defunct organization must, if they give allegiance to this plan, admit their error. Let me quote from the plan. "The only kind of compulsion which nations can apply to each other in the name of Peace is that which arises from conference, from moral judgment, from full publicity, and from the power of public opinion." When I read that I shouted.

The "League-with-the-teeth-in-it" has gone and I hope forever. Here is the beginning of something that is real and is on the *right line.* Let us once recognize that armies and navies as International Police are a snare and a delusion and we are really on the road. A Russian Jew, discussing the First Duma, said that they could take away one power after another of the Duma but so long as the Duma remained he would be for it, since it was a start. I think he had historical sense and moral vision.

I am willing to begin with the declaration that moral power is the only power that can bring peace to the world. Then I continue with the declaration that we will accept no obliga-

*The above letter was written hastily with no thought of publication. Our readers will be glad to share it with Mr. Holmes.

THE FIELD

"The World is my country, to do good is my Religion"

THE MEN WHO WOULD NOT FIGHT

Conscientious Objectors—The Strangest Group of Nonconformists Our Government Ever Had to Deal With.

Senator La Follette Introduces Thomas's Book.

Of the 2,810,296 men inducted into the army in the United States during the Great War, 3,989 definitely carried out their conscientious objections to military service by refusing to fight. They constituted perhaps the strangest group of nonconformists that any American administration ever had to deal with. The British had on their hands a larger number of objectors, but the Americans represented more unusual sources. The War Department classified the American objectors into categories, the first of which, the "religious literalists" constituted 75 per cent of the total. The religious objectors represented some twenty sects of whose existence the average American is unaware.

Norman Thomas, the well-known publicist, in his book "The Conscientious Objector in America," just published by B. W. Huebsch, presents the first analytical record of those men who would not fight, describes the characteristics of their outlandish denominations and relates their experiences in cantonments and prisons. The story of the men who objected on political grounds is also told, and with the detachment from passion and propagandist zeal which only remoteness from the war makes possible. A strangely absorbing narrative develops out of this singular episode.

Mr. Thomas tells what the objectors thought of the examinations which the army psychiatrists and the special examining boards made of them. As there were men among the "C. O.s" with technical or academic qualifications at least as high as those of their examiners, their uncensored opinions throw the conduct of the War Department investigators into interesting relief.

Norman Thomas acted as a sort of intermediary between the objectors and heads of many departments in Washington during the war, and until after the final demobilization, and came in contact with the Washington "war lords" from President Wilson, Newton D. Baker, and Mitchell Palmer to the minor officials. His own revelations and impressions of the behavior of these ministers and officials in relation to the problem of the conscientious objector is a bit of war history now told for the first time.

Mr. Thomas records cruelties inflicted on the objectors which are almost incredible, one who destroyed a few slices of bread while in solitary confinement was punished by an extra three months' sentence. There were instances of men who were driven out of their senses by being manacled for days to prison bars or by confinement in various "black holes," or solitary underground dungeons. Several died as the direct result of injuries or exposure but their deaths were officially attributed to "natural causes." Many of the lesser incidents of this history are in themselves noteworthy. One example is that of the Russian sectarians known as Molokans, who were tortured by being thrown into ice cold baths.

The author does not unduly glorify the objectors, yet his account of fortitude and moral determination in the face of extraordinary pressure and intimidation must make even the most prejudiced reader acknowledge that there are braveries equal to those of the battlefield.

Senator La Follette in his preface urges that a provision, at least as liberal as that of the British for their conscientious objectors, should be made in any draft act which may in future be enacted here.

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"The Cage of Gold," by Sita Chatterjie. Translated by A. E. Brown.

THOS. Y. CROWELL, 426 W. Broadway, New York.

"A Study of International Government," by Jessie Wallace Hughan.

GEORGE H. DORAN COMPANY, 244 Madison Ave., New York.

"The Gaspards of Pine Croft," by Ralph Connor.

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"The Psychology of Inspiration" (Revised Edition), by George Lansing Raymond.

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"India Arisen," by Prof. T. L. Vaswani.

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THE MACMILLAN COMPANY, 64-66 Fifth Ave., N. Y.

"A King's Daughter," by John Masefield.

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WORLD BOOK COMPANY, Yonkers-on-Hudson, New York.

"The Will Temperament and Its Testing," by June E. Downey.

"Then and Now in Education, 1845-1923," by Otis W. Caldwell and Stuart A. Courtis.

THE WEIMER PRESS, Alhambra, Los Angeles, Cal.

"Jesus' Sermon on the Mount," edited by Nenader P. Cook.

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tions under the Treaty of Versailles. That is a big gain for this part of the country.

I need not repeat the other conditions of the co-operation of the United States with members of the League.

The suggestions as to the amendment of Article I of the Covenant are in the right direction. We can go ahead and codify and redraft our international law. The Court, or rather the constitution of the Court is not as the Law of the Medes and Persians. It can and will be changed.

My point is therefore that we ought to begin somewhere. It cannot be in the state of public opinion very far ahead. But let us start and then turn our attention to placing our standard a little farther ahead of where we have it now and calling with all our might and main to the peoples of the earth to move up toward it.

If we spend our time and strength quarrelling about where we shall begin, provided of course we are on the right track, we shall never get anywhere. The human race, Mark Twain called it, "the damned human race," is not very far along on the road. We are ignorant and suspicious and once removed from barbarism. We must take this into account.

Bok says we "right about face" and I think that the recognition that *moral force* is the *only power* is a right about face. All other plans that have received recognition in the past have held to war as a cure for war. This does not. I wish you could see this and we could for once make Unity a power in calling attention to the fact that this plan is in harmony with the essential idea for which we have always stood.

What I have prayed for is some organization of the world divorced from armies and here we have a chance to make the United States stand up for it.

Delendum est bellum is my motto. That is on my flag. I do not expect to haul it down. But the Anglo Saxon way is to begin and we have a chance. Let me repeat, if the proposal had in it a threat of war or of blockade I would not be for it.

ARTHUR L. WEATHERLY.

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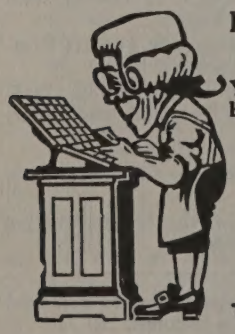

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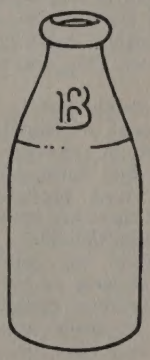

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